

LITTLE BLUE BOOK NO. **67**
Edited by E. Haldeman-Julius

A History of the Mediaeval Christian Church

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A HISTORY OF THE MEDIAEVAL
CHRISTIAN CHURCH

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A HISTORY OF THE MEDIAEVAL CHRISTIAN CHURCH

THE MONOTHELITE CONTROVERSY

The estrangement in feeling and practice between the Eastern and Western Churches began in the days of the Arian heresy, which was condemned at the Council of Nicea in 325, and gradually increased up to the time of the Monothelite controversy in the seventh century. The trouble began with a dispute as to whether or not Jesus Christ, being both human and divine, had two distinct and separate wills. Most of the Eastern Christians contended that He had one will only, and Pope Honorius had half-heartedly agreed with them, but Pope John IV, in 641, denounced the one-will doctrine as a damnable heresy, sure to bring down eternal wrath and destruction upon any that embraced it.

The riot of disputation which followed caused so much disorder everywhere that the Emperor Constans II issued a proclamation wherein he intimated that it is not particularly

profitable for Christians to fight about the number of wills with which their Savior was endowed, and forbade all further discussion of the question. This ended the controversy for the time being, but when Pope Martin came into power he called a great synod at Rome in 649, which declared for two wills in Christ—one human, the other divine,—and condemned not only the Eastern patriarchs, but the Emperor Constans himself. Upon this, Constans had the Pope arrested, imprisoned at Constantinople, and later exiled to the Crimea, where he died.

The Sixth General Council, held at Constantinople in 681, condemned Pope Honorius and a number of the Eastern patriarchs, and settled the Monothelite business once for all by declaring that Christ has "two natural wills or willings . . . not contrary one to the other . . . but His human will follows, not as resistant or reluctant, but rather as subject to His divine and omnipotent will." This definition crystallized the Roman view that a human will is essential to the complete and perfect humanity of Jesus—the West could never see how the Second Person of the Trinity could be at once "true God and true man" without a human will as well as a divine.

THE ICONOCLASTS OR IMAGE-BREAKERS

The Emperor Leo III was interested in the conversion of Jews and Mohammedans, and when he found that these people regard the Christians as pagans and idolators because of their veneration of images, he forbade the use of pictures and statues in the churches. This was in the year 726, and the Westerners' resentment was such that in 731 a Roman synod condemned the iconoclastic heresy, and denounced the misguided Emperor's attempt to dictate the policies of the Holy Church.

Incensed by this open defiance, Leo began to cut down the Church's territory, and Rome lost all of Sicily and some parts of northern Italy. The next Emperor, Constantine V, got together a great council at Constantinople in 754, which condemned the use of pictures and images, and recognized the Imperial authority over the Church.

The ikon came back to the East, however, when the Seventh General Council met at Nicea, in 787. Constantine VI was Emperor at this time, and under his influence it was decided that pictures and images "should be given due salutation and honorable reverence . . . for the honor which is paid to the image

passes on to that which the image represents, and he who shows reverence to the image shows reverence to the subject represented in it." Thus ended the heresy of the image-breakers, but the whole conflict had the effect of widening still further the breach between Constantinople and Rome.

THE ALLIANCE WITH THE FRANKS

When the Roman Catholics saw, at the time of the trouble with the Iconoclasts, that they were certain, sooner or later, to lose the whole Eastern Empire, they cast about for an alliance with some powerful Western monarch. Finally an arrangement was made with Pippin the Short, according to which the Papacy was to approve his claims to the throne of France, while Pippin, in return for this favor, agreed to defend the Popes against all comers, both Imperial and barbarian. This treaty worked to the great advantage of both parties: Pippin got his throne, and was given the sounding but indefinite title of "Patrician of the Romans"; and later, when the Lombards under Aistulf were threatening Rome, the grateful Pippin led a Frankish army down into Italy, and not only forced the Lombards away from the threatened

city, but made them surrender Ravenna and some other recently conquered provinces to the Pope. This action of Pippin the Short made the Bishop of Rome a genuine territorial ruler, and marked the beginning of the temporal sovereignty of the Papacy.

CHARLEMAGNE AND THE CHURCH

Charlemagne, who came into power in 771, was the son of Pippin the Short, and he continued the policies toward the Church which his illustrious father had adopted. He ruled over a tremendous territory, including all of France, Belgium, and Holland, most of Germany, Austria, and Italy, and a section of northern Spain. He Christianized the whole Empire, spreading the gospel of Christ with fire and sword whenever resistance was encountered, and planting churches and monasteries wherever he went. When Pope Leo III placed the Imperial crown of Rome upon Charlemagne's head in the year 800, the Church was granted great tracts of land, and given the right to levy taxes and tithes, so that the Roman Catholic faith began to flourish everywhere.

Charlemagne was no scholar himself, but he

was vastly impressed with the value of books, and wished to have learned men about him, so he founded schools for the revival of rhetoric, and the teaching of Biblical lore. He encouraged preaching and the preparation of books of popular sermons, and contended that every Christian should be "learned," that is, able to repeat the Lord's Prayer and the Apostles' Creed.

THE TROUBLES OF PHOTIUS

Ignatius, the Patriarch of Constantinople, was deposed in 857 by the Emperor Michael III, known as the Drunkard, who chose Photius as his successor. Photius was a very wise and learned man, particularly eminent in literature and the physical science of the time, but he was a layman, and therefore, in order to be eligible for the patriarchate, was required to pass successively through all the inferior orders of the Church. This he did—in *six days*! His first official care was to throw his predecessor into prison, because Ignatius still claimed to be the Patriarch, contending that Michael the Drunkard had no authority to dismiss him, and the new Patriarch could not feel secure in his position as long as his rival was at large.

Finally Photius appealed to Pope Nicholas to acknowledge the validity of his ordination, but the Pope denounced and excommunicated him as a usurper, anathematizing also Gregory, Bishop of Syracuse, who had consecrated him. At the same time he declared all the decrees and ordinations of Photius null and void, and commanded the immediate restoration of Ignatius in no uncertain language: "We, by the power committed to us by our Lord through St. Peter, restore our brother Ignatius to his former station, to his see, to his dignity as Patriarch, and to all the honors of his office. Whoever, after the promulgation of this decree, shall presume to disturb him in the exercise of his office, separate from his communion, or dare to judge him anew, without the consent of the Apostolic See, if a clerk, shall share the eternal punishment of the traitor Judas; if a layman he has incurred the malediction of Canaan: he is excommunicate, and will suffer the same fearful sentence from the eternal Judge."

Photius responded with a solemn excommunication of the Pope, charging that the Roman custom of forbidding priests to marry "so that many Western children know not their own fathers" was an absurd and hateful

heresy, while the fact that the Roman clergy shaved off their beards was in itself sufficient to show that the supremacy of the Holy Spirit had passed from Rome to Constantinople, and to divide forever the Churches of the East and West.

THE SEPARATION OF THE GREEK AND LATIN CHURCHES

The antagonism between the Christians of the East and those of the West had been growing ever since the Monothelite controversy, and had been mightily increased by the heresy of the Iconoclasts; the difficulties in regard to Photius really marked the end of all friendly relations between the two Churches, although the formal separation did not occur until 1054.

Michael Cerularius, who became Patriarch of Constantinople in 1053, immediately announced himself as the "Universal Patriarch," adding that as the Roman use of unleavened bread invalidated the Sacrament of the Holy Eucharist, it became his painful duty to close all the Latin churches in his city—which he did forthwith. To this Pope Leo IX responded, in the following year, by excommunicating Michael Cerularius and all his followers. Thus the suspension of communion and friendship between

the Greek and Latin Churches, which had long been recognized in both camps as a fact, was formally declared, and has never been revoked.

HILDEBRAND AND HENRY IV

Hildebrand was a leader in the reform party of the Roman Church, which had long been working to free the Papacy from the Imperial control. When he ascended the pontifical throne in 1073 he said plainly that, as the Pope of Rome, he was and should be the sole God-appointed ruler of this planet, not only in spiritual affairs but in temporal matters also; all earthly sovereigns, said he, were responsible to him for all their actions, adding that he intended to remove and reinstate them as he thought best.

Naturally this sort of thing was not favorably received by the rulers of this world. Hildebrand—he called himself Gregory VII now—had his first real difficulty with Henry IV of Germany, who, accustomed to conduct the German church to suit himself, refused to recognize the new pontiff's authority, and even had a council of German clergymen declare him deposed. Hildebrand replied with the ban of excommunication, declared that Henry was

neither King nor Christian, and formally released all his subjects from their oaths of allegiance to him. Henry defied the pontiff in several letters, inviting him, among other things, to "come down and be damned . . . throughout all eternity."

Almost immediately, however, he saw his error. The political enemies of the crown were delighted with this opportunity, revolts and riots sprang up everywhere, many of the German bishops forsook him, and the common people shunned their Emperor as a man accursed of heaven. His authority was slipping through his fingers, and his kingdom falling to pieces before his eyes. There was only one thing to be done now, and Henry did it. To Italy he went, clothed in sackcloth, and stood for three days barefoot in the snow before the Pope's castle, waiting for permission to confess his error, and beg forgiveness at the papal feet. On the morning of the fourth day Gregory relented, at least to the extent of releasing him from the sentence of excommunication. Some years later, however, Henry returned to Italy in a different mood, at the head of an army, and drove Hildebrand into exile at Salerno, where he died in 1085.

THE PILGRIMS

From the earliest days of the Church the Christians had regarded a pilgrimage to Jerusalem, the city which witnessed the martyrdom of Jesus, as a particularly pious undertaking. The trip was long and sometimes perilous, and the intrepid traveler from Western Europe bade his friends a tearful goodbye and put his worldly affairs in order before setting out upon it. If he was fortunate enough to get to Jerusalem, he visited all the places made famous by Jesus, murmuring a few appropriate prayers at each, collected a few souvenirs, and, after a bath in the sacred waters of the Jordan, started on his homeward journey. If he managed to get back he became quite a personage in his home town, and was treated with particular respect and consideration for the rest of his life.

Besides these actual pilgrims, there were many other persons who acquired a kind of vicarious merit by furnishing monetary assistance to the travelers; rich men who, because of age or obesity or cowardice, were unable to undertake the journey, endowed hotels and

hospitals and shrines all along the roads to the Holy Land.

In the latter part of the tenth century the belief was general in Europe that the world was coming to an end in a few years, and this notion caused a great increase in the number of pilgrims; not merely a few religious cranks or enthusiasts, but great throngs of sober citizens crowded the road to Jerusalem; not only the common herd, either, for the nobles and aristocrats, convinced that the glories of this world were passing, were struggling to get a good position in the new kingdom that was to come.

THE MOHAMMEDAN INTERFERENCE

The Mohammedans had captured Jerusalem in 638, but the early Moslems were not disposed to interfere with Christian worship, and encouraged the pilgrimage business because pilgrims brought money into the country. Haroun-al-Rachid was particularly enlightened in this regard, and formally delivered the keys of the Holy Sepulchre to Charlemagne.

The Seljuk Turks, however, who came into power in the eleventh century, were Moslems of a different stamp. They defiled several Christian shrines and churches, killed a few

pilgrims, and made the rest so uncomfortable that pilgrimages were in danger of going out of fashion. Thus it came about that the pilgrims began to arm themselves, and to travel in large companies, the better to protect themselves against the onslaughts of the infidels.

THE COUNCIL OF CLERMONT

The Christians of the West were of course indignant over the mistreatment of the pilgrims, and they did not like to think of the Holy Sepulchre in the hands of the Moslems anyway, but their troubles were as nothing compared with those of the Eastern Church. The Patriarch in Constantinople wrote letters to Pope Urban, saying that the capital itself was about to fall into the hands of the infidel Turks, who would certainly pull down the churches and close the entire East to all Christians forever.

So Urban called a great council of the Church at Clermont, in France, to decide what was to be done. He addressed the assembly himself, calling all true Christians to arm themselves, drive the thrice-damned infidels out of Jerusalem, and make the East safe for Christianity. . . . "It is in your courage that the Christian Church has placed its hope; it is

because I am well acquainted with your piety and your bravery that I have crossed the Alps, and am come to preach the word of God in these countries. You have not forgotten that the land you inhabit has been invaded by the Saracens, and that but for the exploits of Charles Martel and Charlemagne, France would have received the laws of Mohammed. Recall, without ceasing, to your minds the danger and glory of your fathers; led by heroes whose names should never die, they delivered your country, and saved the West from shameful slavery. More noble triumphs await you, under the guidance of the God of armies; you will deliver Europe and Asia; you will save the city of Jesus Christ,—that Jerusalem which was chosen by the Lord, and from whence the Law is come to us." As Urban concluded, the multitude cried out as one man, "God wills it!" "These words are indeed the inspiration of the Holy Spirit," shouted the Pope, "and they shall be your battle-cry as you fare forth in this holy war." Holding up his crucifix, he cried, "This is the symbol of salvation; wear it upon your shoulders as a pledge of your sacred engagement." With solemn oaths to fight this battle to the death if need be, great numbers of men fastened little

crosses upon their clothing, and hurried home to do volunteer recruiting service among their neighbors. All sorts and conditions of people, from Scandinavia to southern Italy, enlisted in the new army. Pope Urban proclaimed that every sincere and honest soldier of the Cross would be forgiven all his sins, no matter how heinous. Drunk with Christian zeal, sinners sold their property for a song, and gathered together in great military camps, awaiting the order to march against the idolatrous rascals in Jerusalem.

THE FIRST CRUSADE

Peter the Hermit, a French monk who had been whooping it up for the Holy War, could not sit idly by while the soldiers of Christ told smutty stories in the training-camps. He gathered together a mob of about 80,000 souls and set out at once for Constantinople. When he entered the territory of the Hungarians and Bulgarians his undisciplined rabble fell to fighting with their brother Christians, and many thousands of them were killed before they ever saw the capital city. As was to be expected there were many scattered bands of brigands and adventurers riding through the

country in the guise of Crusaders, and a large number of these companies joined the forces led by Peter. This motley division went into camp just outside of Constantinople, and, as there was no discipline whatever, the city suffered almost as much as if it had been occupied by the Turks. Finally, by some desperate diplomacy, the Emperor Alexius persuaded Peter to lead his troops across the Bosphorus into Asia, where they robbed and raped and murdered Christian and Moslem alike. At this juncture Peter left them, and slipped back into Constantinople. Just in time, too, for a few days later the Turks attacked, and practically all of the Christians, numbering nearly 100,000 men, were killed, and their bones piled up in a great pyramid on the plains of Nicea.

Meanwhile the main body of crusaders was re-enforced by troops from all parts of western Europe—disciplined armies, splendidly officered and equipped. Rich leaders beggared themselves to provide arms for their men, and the pious poor contributed out of their poverty to feed the armies of Christ. They started for Constantinople in small bodies and by different routes, so as not to over-burden the countries through which they passed, and arranged to meet before the walls of the capital. The

Greek Christians were horrified to see such enormous forces marching into their cities, and a great deal of bitter feeling was aroused on both sides. Alexius, indeed, tried his best to stop the whole crusade, preferring to take his chances with the Turks. The hardy Westerners, however, paid very little attention to his protests, and he could do nothing but swear their leaders to a formal fealty, and get them out of his capital and over into Asia as quickly as possible. Pushing on to Nicea, the Turkish capital, they captured the city, but were cheated out of their booty by the secret ambassadors of Alexius, who persuaded the infidels to surrender to the Greek forces rather than to the rude warriors from the West. Furious at this treachery, the crusaders marched to the Syrian city of Antioch, which they took after a siege of about seven months. Antioch was an ancient stronghold of Christianity, but the Moslems had turned the churches into mosques. The valiant Christian soldiers carefully restored the churches, and then looted the city, which yielded a goodly amount of rich plunder.

THE CAPTURE OF JERUSALEM

After a year or so spent in pillaging smaller cities in the vicinity, the crusaders set out for

Jerusalem, which was now occupied by the Saracens, who had driven out the Turks. In 1099 the Christians took the city, and in seven days of wholesale slaughter wiped out the entire Moslem population—women and children included. All Christendom rejoiced, for the Holy Sepulchre, in which the body of the gentle Carpenter had once reposed, was again in the hands of His followers.

The government which they established here was called the Latin Kingdom of Jerusalem, but Godfrey of Bouillion, who was placed at its head, refused all royal pomps and titles, saying that he would never wear a golden crown in the city which had only a crown of thorns for the Son of God.

Leaving a small force to defend the little kingdom, most of the crusaders, now that the great object of the Holy War was accomplished, returned to their homes.

THE SECOND CRUSADE

In the year 1146 the Turks took Edessa, and threatened to overthrow the Kingdom of Jerusalem. When this news reached the West a monk named Bernard—a second Peter the Hermit—began to preach another crusade. In 1147 two great armies set out, one led by Louis

VII of France and the other by Conrad III, Emperor of Germany. The two divisions combined forces at Constantinople, where they met with all sorts of difficulty, due mostly to the machinations of the Emperor of the East, who had no use for Latin crusaders. The French were all for storming the city and throwing the Emperor out, but finally decided that it would be a shameful thing for Christians to fight each other when there were so many unbelievers about. A little later both the French and German armies were cut to pieces by the Turks, and only a mere handful, which providently included the two sovereigns, ever returned to Europe.

THE MILITARY ORDERS

At about this time the three great military orders were organized, known as the Templars, the Hospitalers, and the Teutonic Knights. The order of the Templars was composed of laymen, who took the ordinary monastic obligations, pledging themselves also to protect Christian pilgrims, and to lend their swords to the defense of the Holy Sepulchre. The Knights of the Temple were the chief defenders of the Kingdom of Jerusalem, and were very useful to the Church as long as the Crusades lasted.

The Hospitalers, or Knights of St. John, were originally monks connected with St. John's Hospital, in Jerusalem. Later on, under the leadership of one Raymond du Puy, the fraternity was converted into a military order, similar to that of the Templars. Like the Templars, the Hospitalers served valiantly throughout the period of the Crusades.

The order of the Teutonic Knights originated in 1189, its immediate object being the care of German soldiers wounded in the Crusades. Turned into a military order by Frederick Barbarossa, its chief service was not in Palestine, but in the fire-and-sword conversion of what is now East Prussia.

THE THIRD CRUSADE

When Saladin, the Sultan of Egypt, finally captured the city of Jerusalem in 1187, three great European armies started out to recover the tomb of Christ from the desecrating power of the infidels. The British troops were commanded by King Richard I, called the Lion-hearted; the French were led by Philip Augustus, and the German forces by Frederick Barbarossa. The Germans marched overland, and most of them, including the Emperor himself were killed by the Turks in Asia Minor.

The French and British armies traveled by boat, and joined forces in an attack on the city of Acre, which capitulated after a siege of nearly two years. The two sovereigns quarreled incessantly, and at this juncture Philip withdrew his troops and returned to France. After fighting for two years with the redoubtable Saladin and despairing of victory, the lion-hearted Englishman finally signed a three-year truce and started for home in disgust. On his way through Germany he got into some difficulty and was imprisoned, and the English people were forced to pay an enormous ransom before he was allowed to proceed upon his way.

RADICAL REFORMERS

The Cistercian order was a new religious association, which had its beginning in a monastery near Dijon, about 1098. The rule was that of the Benedictines, but the Cistercians went far beyond the others in self-denial, withdrawal from the world, and what they called apostolic poverty. Their buildings, furniture, and even their religious stage-properties were of the plainest and most austere sort imaginable. There was no sickly cult of contemplation, however; these monks believed in strenu-

ous manual labor, and devoted a great deal of attention to agriculture. They did not give much time to teaching or to charitable works. The growth of the fraternity was remarkable; in less than two hundred years there were nearly seven hundred Cistercian monasteries scattered about western Europe.

One of the most renowned of the Cistercian abbots was Bernard, who was in many respects the most remarkable of all the mediaeval saints. Bernard was the scion of a noble French family, but his religious passion, his mystical love of Christ was so strong that he left all worldly pleasures, raised a company of some forty enthusiasts like himself, and they all turned monks together. Three or four years later he founded a new Cistercian house at Clairvaux, where he remained as abbot until his death in 1153. Despite his professed unworldliness and his devotion to the mystic contemplation of Christ, he found time to do a great deal of preaching, conduct an extensive correspondence, and travel widely in the interests of the visible Church. His activities in connection with the ill-fated second crusade have been discussed elsewhere in this book, as has also the part he played in the condemnation of Abelard.

Another noted reformer of this period was

Arnold of Brescia, who carried the apostolic poverty idea far beyond Bernard's wildest dreams. Arnold remarked that Jesus had no money and apparently no interest in the affairs of this world, and pointed out that if the clergy did not abandon all property and worldly power they had no right to call themselves followers of the lowly Nazarene. Bernard, who had no intention of taking his own doctrines too seriously, regarded a break with the official church as an unmixed calamity, and so denounced the radical views of Arnold and caused him to be driven out of France. Another black mark against Arnold was his association with the heretical Abelard, and others whose orthodoxy had been questioned. Nevertheless he was favored in many ways by Pope Eugene III, whose kindness he repaid by allying himself with the Roman faction which expelled the pontiff from the city in 1147. Arnold occupied a prominent position in Roman affairs until the accession of Hadrian IV, who had him hanged and the body burned.

Peter of Bruys preached even wilder reforms than Arnold and his followers, contending that the Church had no business to own buildings used solely for religious purposes, and repudiating all ceremonies, even baptism

and the mass. He regarded the cross as a heathen symbol, and said that it was a shameful thing for Christ's followers to bow down to the very instrument that caused His suffering and death. He and some of his followers rushed into churches and seized crosses to burn in the streets, and stirred up a great riot in which he lost his life.

One of Peter's disciples was a certain Henry of Lausanne, who had a large following in the south of France. He roundly condemned the worldly activities of the Church and the wealth of the higher clergy, and said that the sacraments administered by unworthy hands were worthless, thus harking back to the Donatist heresies. And there were other radicals of the same type, who advocated, with various shades of emphasis, the ascetic life as opposed to the formal worldly-mindedness of the clergy.

THE CATHARI AND THE WALDENSES

About the time of the Second Crusade bands of religious enthusiasts called Cathari appeared in many parts of Europe, most abundantly in southern Italy, and Spain. In southern France they increased rapidly, numbering at one time practically half of the population; they won the protection of the most influ-

ential nobles, and by the year 1200 were viewed with unfeigned alarm by the Catholics.

The doctrines of the Cathari were similar to those of the Manicheans of the later Roman Empire. They believed that God had two sons, Christ and Satan, representing the dual principles of good and evil. The visible universe is the creation of the evil element, and the human body is a filthy prison in which the soul, kidnapped from God's heaven, is confined and tortured. Therefore, reasoned the Cathari, sex is the one great curse of human kind, and reproduction the greatest of all evils, for each child born into this world of chaos and corruption is a soul snatched from the arms of God. They were always hostile to the Church, rejected most of the Old Testament teachings, and condemned all the Catholic sacraments as works of the devil.

The Waldenses were the followers of one Waldo, a rich merchant of Lyons, who pondered over the text: "If thou wouldst be perfect, sell that thou hast, give to the poor, . . . and follow me," until he decided that a man could not be saved unless he took this counsel literally, and put it into actual practice. A magnetic preacher, he induced many of his friends to follow his example, and they sold all their property, gave the money away,

and wandered about the country exhorting others to go and do likewise.

Unlike the Cathari, the Waldenses had no particular antipathy to the Church, until, in 1179, Pope Alexander ordered them to preach no more. They were not at this time regarded as heretical, but simply as ignorant laymen, who had best get back to their work and leave preaching to the priests. Most of them, however, defied the Pope, and continued their preaching; the Pope was forced to excommunicate them all, and from this moment their anti-Catholic doctrines developed. They now denounced the sacrifice of the mass, rejected purgatory and other fundamental doctrines of the Church, and defended lay preaching by both men and women. They elected bishops and priests of their own, heard confessions, and held that all true Christianity is to be found in the New Testament, which may be read by anybody, and needs no Church for its interpretation.

For many years the Catholics systematically endeavored to convert the Cathari and Waldenses, but with very small success. At last Innocent III, about 1209, proclaimed a special crusade against them, and after some twenty years of warfare they were practically exterm-

inated—men, women, and children being put to the sword without mercy. Their aristocratic defenders were forced to deny them, or even compelled to join in their persecution, in order to save themselves.

THE FOURTH CRUSADE

In the Fourth Crusade, which began about 1202, the French troops had contracted with the Venetian navy to take them over by boat, but were unable to raise the sum of money agreed upon. The debt was paid a bit later, however, when the crusaders helped in suppressing a Dalmatian rebellion against the Venetian authority. The Pope forbade this alliance, and excommunicated the whole French army, but little attention was paid to him.

Meanwhile the Greeks in Constantinople had deposed Alexius, who came running to the Latin authorities, crying for assistance in getting his scepter back. So the crusaders sailed over to Constantinople, took the city by storm, and set the unpopular Alexius upon his throne again. The turbulent Greeks stirred up a second rebellion, however, and this time they took no chances, but killed the Emperor at the outset. The crusaders now decided to take

charge of the capital themselves, so they sacked the whole city, killed a multitude of Greeks, and put a Western Catholic named Baldwin upon the throne of Constantine. This Latin Empire in the East lasted until 1261, when the Greeks came into power again, and held the throne until the Turks took Constantinople in 1453.

THE CHILDREN'S CRUSADE

Not long after the Fourth Crusade, a twelve-year-old boy named Stephen, who lived near Orleans, had a vision of Jesus Christ. Jesus told Stephen that he must lead a crusade of children to Jerusalem, because children are mostly sinless, and no hardened sinners would ever succeed in recovering the Holy Sepulchre. So Stephen began to preach, and children flocked to his banner from all over France and Germany. Most of them were boys of his own age, but there was a pleasant sprinkling of adventurous little girls, and a few older persons. Parents generally did not favor the movement, but there was nothing to be done about it; in that age one did not criticise those who saw visions and heard voices, and it was not safe to meddle with crusaders anyway, no matter what their age or character. The King

of France did everything he could to discourage the enterprise, but to no avail.

The French children, about 30,000 of them, tramped across France to Marseilles, where a merchant offered them free passage to the Holy Land. So they sailed away in his ships, and were never heard of again. Some people thought that they were all lost at sea, but it is more likely that they were sold in the slave-markets of Alexandria and other Mohammedan cities.

About 40,000 German children started for Jerusalem, but great numbers perished before the Alps were crossed. The survivors trudged wearily up and down the coast of Italy looking for the passage which was to be miraculously provided, as it was for the Israelites when they came to the shores of the Red Sea. The waters of the Mediterranean did not part, however, and the children dispersed; none of them ever got anywhere near Jerusalem, and very few were able to return to their homes in Germany.

THE MENDICANT ORDERS

Dominic of Calaroga was a Spanish priest who came up through southern France in 1203, and was astonished and pained to find many of the Cathari more learned and eloquent, as

well as more zealous and ascetic, than the Catholic missionaries representing the Church of Rome. Perceiving clearly that the Church had much to learn from the heretics, at least in the matter of method, Dominic founded the order of begging friars which bears his name. When Dominic died in 1221 the fraternity had about sixty monasteries, from which missionaries and preaching mendicants were scattered all over Europe. The Dominicans believed in an educated clergy, and they attracted educated men to their order whenever possible; they worked their members into schools and universities, training their best orators to go out and heckle heretical preachers, and debate with unbelievers wherever found. Albertus Magnus and Thomas Aquinas, the most learned theologians and philosophers of the Middle Ages, were members of the Dominican order.

Francis of Assisi, the son of an Italian cloth-merchant, thought he heard God calling to him from heaven, commanding him to rebuild His Church, so he sold goods from his father's warehouse, and gave the money to restore a tumble-down chapel near his home. When his father remonstrated, and threatened to disinherit him, the boy replied that he needed

no parents save the Father in heaven, and went merrily on his way.

Francis now resolved to make it his sole business to imitate Christ in all things, and wandered aimlessly about, singing hymns and preaching repentance, working sometimes, often begging his bread, and sleeping wherever night chanced to find him. A handful of youthful disciples gathered about him, and, in 1216, the little group—they called themselves the Penitents of Assisi—obtained the approval of Pope Innocent III.

This was the beginning of the Franciscans, and from this time forth the order grew very rapidly, and sent missionaries all over Europe, and even into Asia and Africa. About 1221 the loose association was reorganized, a definite set of rules established, and a uniform costume adopted. After this the order was taken pretty much out of the founder's control, but it retained its marks of poverty and its democratic principles, and the Franciscans never became as scholarly and aristocratic as the Dominicans.

THE FIFTH CRUSADE

About 1217 another crusade was undertaken by the King of Hungary and Leopold of Austria. They went over into Egypt and captured

Damietta, and waited there for Frederick II of Germany, who had sworn to lead the expedition against Cairo. In the expectation of the Emperor's immediate arrival the enemy offered to give up all Palestine—with the exception of a few old castles—into the hands of the Christians, if only they would let Egypt alone.

This was a pretty good proposition, as everybody admitted later, but at the time the crusaders fell to quarreling among themselves, refused the sultan's offer, and gave the command of the expedition to a Cardinal Pelagius, who led the advance on Cairo. No sooner had they arrived before Mansurah than the enemy cut off their communication with the Nile, and hence with the base of supplies at Damietta. When they attempted to get back up the river the Moslems tore down the great dikes and flooded the whole valley, thus preventing the crusaders' retreat and forcing an immediate surrender. Finally a treaty was arranged which allowed the Christians to return to the coast, but they were forced to give up Damietta, and the whole expedition came to naught.

THE SIXTH CRUSADE

Frederick II of Germany, who had promised to lead the Fifth Crusade in 1217, and failed to keep his word, was threatened with excommunication by the Pope, and finally started out again, leaving Sicily in 1227. Almost immediately, however, he put back to Ontranto, saying that he was much too ill to go to war now, but would join his army later. This maneuver angered Pope Gregory IX, and he actually carried out his threat of excommunication, so that the expedition from this moment had no clerical sanction, and no connection with the Church whatever. Apparently undisturbed by these considerations, Frederick proceeded on his way, rejoining his troops at Acre in 1228. Later he went up to the city of Jaffa, and entered into diplomatic negotiations with the sultan, El-Kamil. Finally, in some way or other, he induced El-Kamil to sign a treaty guaranteeing peace for ten years, and delivering Nazareth, Bethlehem, and Jerusalem to the Christians, stipulating only that the Mosque of Omar should remain in the custody of the Moslems. After this diplomatic victory Frederick marched into the Holy City,

and with great pomp and ceremony crowned himself king of the new Latin Kingdom of the East. The ceremony, be it noted, was military rather than religious; because of the excommunication, "no prelate or priest or clerk would sing or take any part" in the affair, and the Emperor placed the crown upon his head with his own hands. This done, he returned to Europe well satisfied with himself, and not without reason, for where other leaders had failed, and sustained heavy losses, he had succeeded without striking a blow.

THE SEVENTH CRUSADE

The armies of the Seventh Crusade, under the leadership of Louis IX of France, surnamed the Saint, embarked for Egypt in 1249, and captured Damietta without much difficulty. When they advanced to Mansurah, however, they met the same strategic resistance which ended the Fifth Crusade; the attempted retreat was turned into a disastrous rout, and the king and most of his officers were captured. Purchasing his release and that of his followers with an enormous ransom, Louis sent his brother to France for reinforcements, and made his own way to Palestine. Here,

while awaiting the expected help from Europe, he occupied himself in strengthening the defenses of the kingdom by fortifying the towns of Acre, Caesarea, Jaffa, and Sidon. Finally, after waiting in vain for nearly four years, he returned to France in disgust.

THE SHEPHERDS' CRUSADE

The only response to the appeals of Louis IX for help was the agitation known as the Shepherds' Crusade. This movement was led by a so-called "Master of the Hungarian Nation," said to be a survivor of the Children's Crusade. This man appeared in France about 1251, cursing the clergy, and shouting that the Virgin Mary had commissioned him to lead a crusade of "honest shepherds" entirely independent of Papal authority. He had quite a following for a time, fomented a great riot in Orleans, and, after several days of street fighting, was driven out of the city by the authorities. Gathering recruits as they went, the shepherds proceeded as far as Bourges, where they were disappointed by the non-appearance of some expected miracles, and a disgruntled lieutenant killed the "Master of the Hungarian Nation" with a broad-axe.

THE EIGHTH CRUSADE

About 1259 violent quarrels broke out among the Christians in Palestine about the succession of rulers in the little kingdom. While the Christian knights were brawling in Jerusalem, Syria was invaded by the Mamelukes from Egypt, and many cities, including Antioch, were sacked and the inhabitants slaughtered.

Hearing of these calamities, Louis IX of France, the saintly leader of the Seventh Crusade, determined to take the cross again. Despite the most persistent and vociferous preaching, no great enthusiasm was aroused—the people of Europe were weary of the crusading business. Even Louis himself seems to have given up, in a measure, the notion of conquering the infidels by the force of arms alone, and to have hoped that their leaders might somehow be converted to the Christian faith by peaceful methods. He directed his first efforts against the Moors in the vicinity of Tunis, in northern Africa, but a plague broke out in camp and he died in the summer of 1270.

With the death of Louis the other leaders of the crusade gave it up and returned to their homes—all except Prince Edward of England. This young man, swearing that he would keep his sacred oaths even though he were left entirely alone, proceeded to Palestine and galloped about for nearly two years longer, but without any important results.

THE END OF THE KINGDOM OF JERUSALEM

After the failure of the Eighth Crusade the little Christian kingdom was left to shift for itself, and there was never any doubt as to the outcome of the unequal struggle. The Christians, isolated from Europe and their friends, were crowded together within the walls of their few remaining cities, surrounded and hopelessly outnumbered by the Moslems. These little cities fell one after another, and in 1291 the struggle between Christianity and Mohammedanism ended in a decisive victory for the latter, and the Christian Kingdom of Jerusalem was no more.

From the Church's point of view the crusades were all failures. They made no permanent conquests in the Holy Land, they were enormously expensive in lives and money, and

it is very doubtful whether they retarded the advance of Mohammedanism to any appreciable extent.

THE RISE OF THE UNIVERSITIES

It will be remembered that Charlemagne founded schools for the revival of rhetoric and grammar as early as 790, and that this work was carried on in the next century by King Alfred of England, who gathered learned men about him, and encouraged the education of the clergy. Cathedral and monastic schools flourished all through the eleventh and twelfth centuries, and it often happened that a number of famous teachers settled together in certain cities, drawing students from all over Europe. Naturally scholars having common interests flocked together, and thus it fell that Paris and Oxford were most frequented by theological students, Bologna became famous for its teachers of law, and Salerno for the excellence of its instruction in medicine. The students and professors in each of these places, being mostly foreigners in a strange land, organized for mutual protection and benefit, and in this way a loose sort of university organization came into being.

The learned language of the time was a kind of mongrel Latin, and the use of this international jargon made possible the association of students and professors from different countries, brought them closer together, and set them sharply apart from the townspeople, who spoke only the vernacular. There were, ordinarily, no entrance examinations—anybody was admitted who could understand Latin—and the teaching was usually confined to lectures and debates. The degrees of bachelor, master and doctor were conferred by examination only, without particular reference to the number of years spent in residence.

Although the government of the mediaeval universities was almost entirely in the hands of the students—who made their own rules, and hired or discharged professors as they liked—they were still regarded as ecclesiastical institutions, and were under the general supervision of the Church.

THE SCHOLASTIC PHILOSOPHY

The schools founded by Charlemagne in the seventh century cradled the movement called Scholasticism, but it reached its full development in the universities, and the scholastic

philosophy of the thirteenth century marks the highest intellectual achievement of the Middle Ages. The Scholastics or Schoolmen were primarily theologians, and they were interested, not in the search for philosophical truth as such, but in the exposition and defense of the Christian dogma. They specialized in the refutation of heresy, arranged the Christian doctrines as systematically and plausibly as they could, and searched out confirmatory passages in the writing of Plato and Aristotle.

One of the earliest of the Schoolmen was John Scotus Erigena, who taught at Paris about the middle of the ninth century, and was later called to the new university at Oxford. He identified philosophy and religion, and was much influenced by the speculations of Plato. He was a *realist*, that is, he taught that general truths exist outside the mind, so that *humanity* is as real as any individual *man*, or even more real. Erigena defended the doctrine of universal redemption, and professed pantheism—the belief that God is everywhere and in everything. These theories were later condemned by the Church, and some of his books were burned by Pope Honorius III, in the thirteenth century.

Roscelin, another famous Scholastic, was a *nominalist*, that is, he taught that general ideas or universals are only names, and have no objective reality. As Erigena's realism goes back to Plato, Roscelin ascribed his nominalism to Aristotle. The new doctrine seemed harmless enough, and Roscelin preached it for a while with great success, until some realist pointed out that if there are no universals even Catholicism is only a word, and nothing remains of the Roman Church but the personal opinions of individual men. Also, the denial of universals is a denial of the Holy Eucharist, because anyone can see that the *particular sensible character* of the bread is *not* changed into the flesh of Jesus Christ. On the other hand, said the nominalists, if there are no particulars, and man has no individual existence, what becomes of personal immortality? Not content with having raised all these awkward questions, Roscelin applied the new philosophy to the Blessed Trinity, affirming that there are really three gods instead of one. This crowning heresy gave great offense everywhere, and was immediately attacked by Anselm and others. Nominalism, and indeed all philosophy, was thrown into very bad repute, and Roscelin forced to a public recantation.

Abelard was a brilliant, handsome, inordinately vain Frenchman, whose proficiency in argument enabled him to confound such masters as Anselm and William of Champeaux, and to teach dialectics in Paris with phenomenal success. He steered a middle course between the nominalism of Roscelin and the extreme realism of the Erigenists.

At the height of his popularity he seduced a girl named Heloise, who bore him a son. Abelard did not wish to wed, because a wife would interfere with his advancement in the Church, but Canon Fulbert, the girl's uncle, forced the unhappy couple into a secret marriage. Later on Heloise denied this marriage, which so infuriated Fulbert that he drove her out of his house, and settled the whole business by castrating Abelard with a dagger. Abelard, philosophically enough, became a Benedictine monk, and turned to rationalism.

Now, said he, faith must be based on reason, and the tenets of Christianity must be proved logically, because no man can believe anything unless he first understand it. He compared the Blessed Trinity to a syllogism, and affirmed that the Biblical commandments are only re-statements of the natural laws of the pagan

philosophers. Not content with this, he compiled the famous *Sic et Non*, wherein were cited contradictory passages from the Bible and the Church Fathers on all sorts of important subjects; this tangle of inconsistencies from supposedly inspired sources bred doubt and discord everywhere, and threw all Christendom into a turmoil of disputation. Abelard's teachings were condemned forthwith, and he was compelled to retract publicly, burn his books, and recite the Athanasian creed.

Thomas Aquinas, who flourished about 1280, was related to some of the lesser Italian nobility, and was educated at the University of Naples. In spite of parental opposition he joined the Dominicans, and proceeded to Paris to study under Albert the Great. He was a quiet chap, known to his fellows as "The Dumb Ox," but he was given a degree, and lectured with great success at Paris and Rome. His tremendous volumes summarized and systematized the whole Christian philosophy, and formulated for the first time a complete system of Christian Aristotelianism, which made Aristotle appear as the forerunner of Christ in natural matters, just as John the Baptist was in affairs of grace.

Human reason, said Thomas, must always

rule supreme in the study of nature, but there is a loftier realm of supernatural truth which is accessible to the human mind only through Divine revelation. Thus faith is a kind of higher reason, which begins where ordinary reason leaves off, but there can never be any conflict between the two, because God gave us both, and it is impossible that God should contradict himself.

The fundamental doctrines of the Church, however, can never be established upon a rational basis, and it is well that they cannot, for if they were forced upon us by indubitable proof, one could claim no particular credit for accepting them, because every sane man would do likewise, so that the Christian would be no better than anybody else. As it is, the acceptance is an act of will, and shows confidence in the Divine authority, which is a merit in itself. The function of reason here is to show that the dogmas cannot be refuted by reason—that they are not improbable—and it is only in this sense that rational logic is employed by the Church of Christ.

In 1286 Thomas was made a *doctor ordinis* by the Dominican order, and later on the Jesuits also adopted his teachings, so that his general view-point early became prevalent

throughout the entire Church. He was by far the greatest of the Christian philosophers, and his Aristotelianism is still the basis for the teaching in the great Catholic universities.

Duns Scotus, a younger contemporary of Thomas Aquinas, caused a great deal of fruitless debate by his assertion that theology is a function of the will alone, while philosophy is a matter of scientific reasoning. If a thing can be demonstrated by the rational methods of Aristotle it is philosophically true, but is true theologically only if it can be harmonized with Church dogma. Thus he recognized two kinds of truth: a thing may be true in philosophy and false in theology, and vice versa. This doctrine is called Averroism, because it is suggested in the writings of Averroes, an Arabian Aristotelian of the twelfth century. It met with the violent opposition of Albert the Great, Thomas Aquinas, Raymond Lully, and others, who denounced Scotus and his theory in no uncertain language. The venerable Albert contented himself with shouting "Completely absurd, most wicked, thoroughly reprehensible!" but his colleagues were much less restrained in their choice of terms. It is even said that we owe the English word *dunce* to these critics of Duns Scotus. Be that

as it may, the doctrine of the two-fold truth was finally branded as heresy, and officially condemned by the Church.

William of Occam revived the nominalism of Roscelin, and stood firm in the defense of faith against reason. The principles of science, said he, are the products of experience and inductive reason, and to the scientific man there is not the slightest evidence either for the existence of God or the immortality of the soul. As long as a man puts his trust in reason he must reject all of the dogmas of the Church. Therefore the Christian had best let reason go, and take his God on faith; he will do well to give his attention to practical matters, as the Apostles did. William's nominalism, together with his tendency to belittle the role of reason in theology, seemed likely to lead to materialistic scepticism, and the philosophy of Occamism was finally condemned by the ecclesiastical authorities.

Raymond Lully was a native of the island of Majorca, who led a wholly worldly life until his conversion to Christianity in 1266. He studied Arabic as a preparation for missionary work among the Mohammedans, and labored to induce the Pope to give more attention to the education of missionaries. Combining a keen

interest in the magical semi-science of his time with a devout belief in Christianity, he invented a logical machine, calculated to reduce theological argument to an exact science and convert all unbelievers instanter. This contrivance, the mediaeval prototype of our modern calculating machinery, consisted of a series of concentric rings, on which letters representing various concepts were inscribed. By revolving these rings all possible combinations of concepts were to be brought together, problems stated, and answers given. Always maintaining that he could, by scientific reasoning and the aid of his machine, demonstrate all Christian truth, Lully joined the Franciscan order, and dedicated the remainder of his life to the conversion of the Moors. He made several trips into Africa, where he went about preaching, and noisily refuting the errors of the great Mohammedan doctors, until the exasperated Moslems finally stoned him to death at Tunis, in 1315. Lully's teachings were denounced by some of his contemporaries and extravagantly praised by others, but whether or not they were formally condemned by the Church we do not know. It is generally admitted that but for the suspicion of heterodoxy he would have been canonized. His fame was great, and his mar-

tyrdom unquestioned, but his orthodoxy was perhaps a little tainted.

The gradual weakening of the Scholastic philosophy began in the Averroism of Duns Scotus and the revival of nominalism by William of Occam, but its final disintegration did not result until the middle of the fifteenth century.

THE MYSTICS

With the gradual decay of Scholasticism, many found a sort of pseudo-religious comfort in the mystical doctrines associated with the philosophy of Neo-Platonism. The mystical tendencies of St. Augustine and his followers had never been entirely stamped out by the Aristotelians; Hugo of St. Victor and Bonaventura were clearly influenced by this point of view, even Thomas Aquinas was not immune, and the Arabic scholars wrote it into their commentaries on Aristotle, which spread through all educated Christendom. The celebrated *Liber de Causis*, too, which was at that time ascribed to Aristotle, was very widely read, and contained extracts from the writings of several early Neo-Platonists. One of these was Proclus, who died about 490 A. D., and whose accredited works were circulated in translation about the middle of the thirteenth century.

One of the most prominent representatives of this mystic revival was a German Dominican named Eckhart, who had imbibed some Neo-Platonic teachings at the University of Paris, and promulgated them in Cologne. Reality, said Meister Eckhart, is divine, and things are real only as they are one with God. Human personalities and characteristics are as nothing—the only real or important thing about a man is the spark of God which is in his soul. As this in-dwelling divinity becomes dominant, man becomes more like Jesus and closer to God almighty, and the soul is filled with righteousness and divine love. It is of no use to study the things of this world, because salvation lies deeper than knowledge and passes all understanding. Good works can never save a soul, although they are usually incidental to the birth of the inner light. Even the ritual of the Holy Church may not help a man to enter into full communion with God as Christ did, because the mystic life is deeper and older than any rites, and the union of the soul with God is a direct experience which cannot be fostered by ceremony. These doctrines brought Eckhart into conflict with the Church, and he was tried for heresy, but died before the trial was concluded. Some years later his teachings were formally condemned by Pope John XXII.

John Tauler, another German Dominican, was a disciple of Eckhart, but he phrased his mystic doctrine in a more dignified and moderate fashion, and so avoided an open break with the Church. The same contempt for ritualistic ceremony, however, and the insistence upon the personal, inward religious experience, is found in all his works. Some of Tauler's sermons were highly praised by Luther and his followers, and it is said that they are still read in some parts of Germany.

The condition of Germany at this time was particularly favorable for the development of mysticism, and Tauler and his friends made many converts among both clergy and laymen. These people called themselves the *Friends of God*, wrote several books which were printed by Luther in 1518, and influenced the whole German Protestant movement. One of the most interesting of these *Friends of God* was one Rulman Merswin, who left his business—he was a banker in Strassburg—and dedicated his life to distributing sermons and letters, purporting to be the work of a particularly intimate *Friend* who lived somewhere in the Swiss highlands.

In the Netherlands the movement took a slightly different form; the Dutch mystics organized under the name *Brethren of the Com-*

mon Life, and founded a number of convents, monasteries, and schools. They lived in monastic fashion, but took no vows, and placed little emphasis upon churchly forms and ceremonies. Thomas à Kempis was a member of this order, and his *Imitation of Christ* is said to have found more readers than any other book written in the Middle Ages. It must be remembered that these people were in no sense fore-runners of the Protestant movement; they were nearly all pious Catholics, and differed from other orders mainly in their insistence upon the inner religious experience rather than the outward ceremonial forms.

In all mysticism of this type, however, there are the germs of a pantheism which is by no means compatible with the Roman faith. There were a few radicals who developed this side of mysticism to a point where people went about preaching that if a man had God in his heart he could not sin, and that the true believer needs no Church and no moral laws. Some of these *Brothers and Sisters of the Free Spirit* were pretty free with their bodies also, and finally denounced all sacraments, prayers and penances, and thus drifted away from the Roman Church altogether.

THE PAPACY REMOVED TO AVIGNON

In 1309, through the machinations of Philip the Fair, the papal throne was removed from Rome to Avignon, on the river Rhone, where it remained until 1377—a period known to Catholic historians as the Babylonish Captivity. The Popes were mostly French at this time, and the papacy fell into disrepute in Italy, while the people in other countries felt that the heads of the Church were no longer truly cosmopolitan.

THE GREAT SCHISM

In 1377 Pope Gregory XI moved the papacy back to Rome, where he died a year later. After an exceptionally turbulent session the cardinals elected an Italian named Prignano, who took the name of Urban VI; he immediately antagonized the French cardinals, and in less than four months had made enemies of all of them, regardless of nationality. So they set aside his election on the ground that it was dictated by threats and violence, and elected another Pope, who called himself Clement VII.

Urban VI and his adherents remained at Rome, while Clement VII took his cardinals

and settled at Avignon; each claimed to be the true successor of St. Peter and the infallible head of the Church, and each condemned the other. Urban, at Rome, was acknowledged by northern Italy, and most of Germany, England, Scandinavia; the people of France, Spain, Scotland, Naples and Sicily paid tribute to Clement, at Avignon.

The situation was different from anything in the history of the Church; there had been plenty of rival popes, but they were chosen by different factions; here, however, were two pontiffs elected by the same college of cardinals, and no power on earth could decide between them. The thing was a scandal to all Christendom, and a blow from which the papacy has never entirely recovered.

THE COUNCIL OF PISA

Since the Schism the Church was gradually losing ground everywhere, and the necessity of some radical action became apparent to everybody. Finally the cardinals of both Popes became convinced that a general council was advisable, and they called upon prominent abbots, bishops, and representatives of lay sovereigns to meet at Pisa in 1409. After a long

and stormy session both Popes were deposed, and the assembled cardinals elected Peter Philarges, who assumed the name Alexander V, as the supreme head of the Church. This, however, only made matters worse, for neither of the deposed pontiffs paid the slightest heed to the action of the council, and consequently there were now three popes instead of two. Rome, Naples, and parts of Germany clung to Gregory XII, the Pope at Rome. Spain, Portugal, and Scotland supported Benedict XIII, the occupant of the throne at Avignon. England, France, and some parts of Germany recognized the latest claimant, Alexander V.

THE COUNCIL OF CONSTANCE

The Council of Pisa, instead of healing the great schism, only made matters worse; and the whole thing had become the laughing-stock of all heathendom, and a matter of grave public concern in Christian countries. The Church was now represented by three papal successions, while the dissolute and vicious character of some of the claimants cast further discredit upon the papacy, and was weakening the entire structure of the Church.

In 1414 a second great council assembled at

Constance, and this time began its proceedings by definitely declaring its authority over the papacy: "Representing the Catholic Church militant, this Council has its power immediately from Christ, and every one, whatever his position or rank, *even if it be the papal dignity itself*, is bound to obey it in all those things which pertain to the faith, to the healing of the schism, and to the general reformation of the Church of God."

This done, the council declared John XXIII, the successor of the Pisan pontiff Alexander V, and Benedict XIII, the Avignon claimant, deposed. The Roman pontiff, Gregory XII, resigned. Now, having disposed of all three claimants, the cardinals elected an Italian, Pope Martin V, who took his seat at Rome in 1418. So the schism was healed at last, and the Church was once more serene under a single pontiff. This was accomplished, however, at a fearful cost to the papacy, virtually converting it from an absolute into a constitutional monarchy.

THE COUNCIL OF BASEL

The Council of Constance left the Pope as supreme spiritual head of the Church, but his activities were to be checked and regulated by frequent councils representing all of the vari-

ous interests and factions of the Christian world. Martin V. called the first of these councils in 1423, but Europe was writhing under the scourge of the bubonic plague at this time, and the whole project was abandoned. This did not displease the papal party, which would have been delighted to dispense with councils altogether, but there were so many deputies and complaints that Martin was forced to authorize another council at Basel, in 1431. Before any definite action was taken, however, Martin died, and his successor, Eugene IV, ordered the council to adjourn until 1423, and then meet in Bologna. This the council refused to do, defying the Pope and pointing out that according to the decision of Constance the council was really superior to the papacy in these matters. Attempts to disrupt the assembly by appealing to national jealousies failed, and Eugene finally extended his formal recognition.

The Council of Basel tried to make the Church government more democratic by providing that a general Church Council should be held every ten years, and that local councils should meet annually to investigate and punish abuses. Appeals to Rome were to be allowed only under certain specified conditions, so that authority in minor matters fell largely

into the hands of the local authorities. The number of cardinals was fixed at twenty-four, with the provision that no single country should furnish more than eight. A great many of the papal revenues were abolished, and many other radical economic changes authorized.

The Eastern Church was about to fall under the repeated attacks of the Mohammedans, and both the pontiff and the council were anxious to unite the Greek and Latin churches. In wrangling about the best place for these negotiations with the Greeks the council broke up, and the minority party (the group most favorable to the Pope) met the representatives of the Eastern Church at Farrara in 1438, while the majority continued the business of the council at Basel.

The conference at Fararra succeeded in coming to a vague and unsatisfactory agreement with the Greeks, the latter acknowledging the primacy of the Pope in a guarded, indefinite fashion, and the reunion of the two churches was publicly proclaimed amid great rejoicing. Pope Eugene IV was given credit for this happy result, and his popularity was greatly increased everywhere, while the Council of Basel fell correspondingly in the public favor. What little influence the Council had left, however, was

lost when it declared Eugene IV deposed, and elected a layman, who took the title Felix V. No great attention was paid to this development; when Eugene died the Romans chose another pontiff (Nicholas V) and Felix relinquished his futile claim to the papal throne. Thus the Council of Basel failed, but the idea of a more democratic Church administration lasted for a long time, and doubtless played some part in bringing about what has been called the Reformation.

Meanwhile the reconciliation of the Greek and Latin churches was a reconciliation in words only. The Roman representatives in the East were insulted by the Greeks, the Western authorities sent no military assistance, the Turks took Constantinople, and the efforts of the Council of Fararra all came to naught at last.

THE CHURCH IN 1500

There were, toward the close of the fifteenth century, many influences at work which tended to undermine the supreme authority of the Church. Chief among these factors may be mentioned the new interest in science and magic, the widespread passion for exploration, the invention of printing, and the translation of the Bible into the various vernaculars. An-

other disturbing influence was the revival, by the Greek refugees who streamed into Italy after the fall of Constantinople in 1453, of the pagan philosophies, which had been driven into hiding by the Christian persecution. Of lesser importance, perhaps, was the work of the heretical reformers—Lollards in England, Albigenses in France, Hussites in Bohemia, and the followers of Savonarola in Italy.

Speaking generally, however, it is correct to say that in the year 1500 all the principal nations of Western Europe still formally professed the Catholic faith, and yielded spiritual obedience to the Roman pontiff.

1. The first part of the history of the city of Boston is the history of the city from its first settlement in 1630 to the present time. The second part of the history of the city of Boston is the history of the city from its first settlement in 1630 to the present time.



